2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
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224 mental stability under conditions which would otherwise demoralize him by despair, anxiety, and fear. It is suggestive by way of contrast that, both here and among the Bushmen, no usages and beliefs of this nature appear to be bound up with the methods of trapping and snaring, where the pursuit is certain, reliable and well under the control of rational methods and technological processes.

224 264 Another usage mentioned by Olpp is that any man killing an elephant, rhinoceros, or hippopotamus must slaughter a sheep or a goat; only the hunter may eat of this meat, while all the others present may eat of the meat of the fallen animal.[1] This usage, as recorded by him, appears to be the remnant of what was formerly an extremely important ceremony in Hottentot life—the reception of a man into the ranks of the hunters. A detailed description of this ceremony is given by Wikar, who was himself able to take part in it. He relates[2] that once, when he and some Naman had killed a rhinoceros, one of the young men with them asked to become the "master killer" ("baas doodmaker") of the animal, although in reality he had had nothing to do with its actual death. His wish granted, the young man took his spear, and plunged it into the dead beast, until it was covered with blood. Then he stood aside and directed how the best meat should be cut off for him for the coming sacramental meal ("andersmaken"). The animal was slit open, the entrails extracted and thrown over his head. The meat was then cut up and brought to the fire, the reserved portions being appropriated by the "master killer", and the festivities began. When the meat was sufficiently cooked, it was shared out by the young man to everybody present who had previously undergone the same ceremony; [372] no one else was allowed to take part in the meal. The fire used for cooking the meat could not be taken away and used at other places, nor could anybody even light his pipe with it; and when the cooking was all over it was completely extinguished. The sinews of the rhinoceros were given to the initiate, and carefully kept by him until he would be able to get a sheep and complete the ceremony. Now also his face was smeared all over with potblack, then wiped clean in a few places, leaving his features "prettily ornamented" with cross-like designs.

224 [437] Later on, when they came to a neighbouring village, the initiate obtained a sheep by barter. Then all the spears of the other men entitled to take part in the meal were held close together in a bundle,

[1] Loc. cit. [2] "Berigt aan den Heer van Plettenberg," 109–10.

2: Schapera E-4, 5 (no date) 1930
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To what extent specialization enters into these various pursuits is difficult to say. Smithing, an occupation usually associated with specialized activity, does not appear to have been confined to recognized practitioners; at least, there is no record of special smiths among the Hottentots themselves. And there is no mention either of people devoting themselves exclusively to other forms of industry. Olpp indeed states that the Hottentots have little respect for industrial activity as a whole, and that an artisan in their eyes is little better than a slave (*khowob*). The people are primarily herdsmen, and cattle is the main objective in their lives.[1]

Trade

At the same time it is certain that some persons are better craftsmen than others, and that they can dispose of their products by barter. We have already noted an instance of this in Wandres's Bondelswart friend, who accumulated a respectable herd of cattle in exchange for the milk pails he made. In other cases, as we have seen, weapons and milk pots may be bartered for cattle, and even beasts of one colour exchanged for those of another. There appears therefore to be a good deal of internal trade among the Naman, but we have little concrete information as to the nature and extent of this trade. Kolb noted it among the Cape Hottentots also. An impoverished man, he says, will make an extra set of weapons and exchange them with a wealthy cattle-owner for two or three head of cattle. Tobacco, dagga, beads, and similar objects obtained in the service of Europeans are also bartered for cattle, and as a last resort there is a certain root called *kanna*, used as a stimulant, which is always in demand and can readily be disposed of.[2] All this bartering, however, is merely incidental to the ordinary activities of the people. It appears almost certain that craftsmen devoting themselves exclusively to the continuous manufacture of special objects for barter do not exist among the Hottentots.

There was also a certain amount of trading between the Naman and the Bantu tribes to their north and east. In the eighteenth century the Naman living along the lower reaches of the Orange River are described as receiving annual trading visits from the BeChwana. The latter crossed the intervening desert tracts during the rainy season, bringing with them such things as tobacco, ivory spoons and armlets, copper beads, rings and bracelets, iron beads,

[1] *Angra Pequena*, 27. [2] Op. cit., 119–20.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIV.

Their Character.

Their native barbarism and idle desert life, together with a wretched ignorance of all virtues, imposes upon their minds every form of vicious pleasure. In faithlessness, inconstancy, lying, cheating, treachery, and infamous concern with every kind of lust they exercise their villainy. They are so bloody in their inclinations as to practise their cruelties even upon their vanquished enemies after their death, by striking their arrows and weapons into their dead carcases. Thus in the hardness of their hearts, resisting every impulse of humanity, they persist in the savagery of their fore-fathers. They are so addicted to theft, that one neighbour does not stick to enrich himself by stealing the cattle of another. Those Africans who gave you your triumphal name, O Scipio Africanus, lofty exemplar of culture and sainthood, must have been more humane, more chaste, than these. And in addition to their shameful indulgence in vice, they secure for themselves a luxurious idleness; they never till the soil, they sow nothing, they reap nothing, they take no heed what they shall eat or drink. But the force of nature keeps them absolutely subject to their squalid ways. Wherefore whoever wishes to employ them as slaves must keep them hungry, never fully satisfied, speak to them with authority, and never fail to be as good as his word.

A consequence of their way of life is that premature old age seizes their lustful and usually exhausted frames. But since they are very careless, or rather utterly indifferent, about recording their age, no certain statement can be made as to their average span of life. For the exhaustion produced by their unbridled lusts is compensated by the temperance to which their indigence compels them. Their diet is a vegetable one. Our countrymen dispute as to whether some of them have not outlived the century; and some speculate as to this being the reason for the great ages of men in antiquity.

Furthermore, from their tenderest years they have such an insatiable appetite for tobacco (infants of less than 8 months old can often be seen smoking), that, when they have the chance of living for ever free from the restraint of laws and slavery, they yet prefer servitude to going without tobacco, often slaving at the nod of a master the whole day in return for a scanty portion of the weed. So extravagant and insatiable is their desire for it.